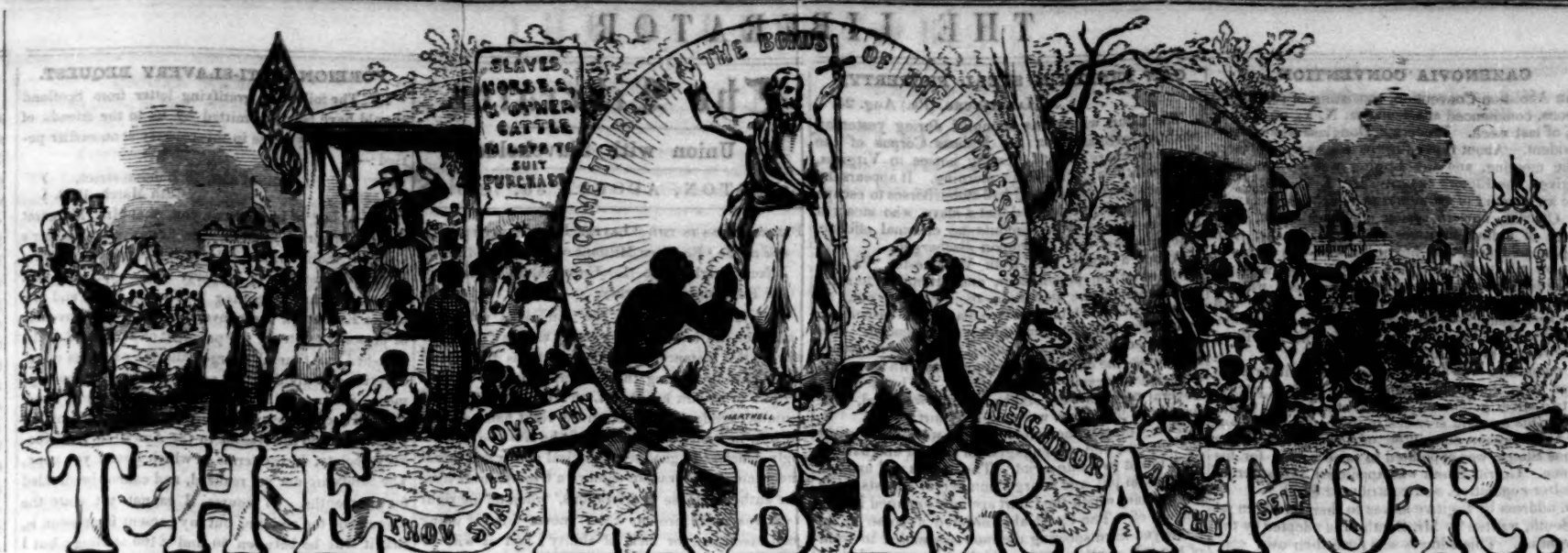


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WM. LLOYD GARRISON, EDITOR.



THE LIBERATOR.

BOSTON, MASS., FRIDAY, AUGUST 30, 1850. WHOLE NO. 5102.

Refuge of Oppression.

From the Southern Press.
ABOLITION DEFECTIONS.
To the Citizens of the District of Columbia:
The late outrageous attempt, on the part of North-
western abolitionists, led on by CHAPLIN, (the former ed-
itor of the "Porter," published in Albany, N. Y.) to
seize and ouster away our slave property, and their
brutal and murderous assault, with deadly weapons,
on the persons of the officers of justice, demand
from the citizens of the District of Columbia
a united movement, made at a time when the
Southern section of our Union is already alarmed
by the increasing encroachments of the North, mer-
its a more and more speedy consideration than our
present inefficient laws can afford.
This wicked movement, made at a time when the
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If it is necessary that the African should be tem-
perate, why does he not invent some social reform
for himself? Why does he not improve—improve
morally, physically, and mentally? Why will the
African race still try to fraternize with us who are so
far their superiors—with us who have nothing in
common with them—who hardly can sympathize
with their conditions as slaves, in the South,
and even blacks and barbers, in the North—and why
will white men so far forget their attributes as to
wish to in any way connect themselves with negroes,
except in the light of master and slave? I cannot
solve the problem! Why will he not improve? The
reason is plain—he has not yet arrived at the era of
improvement—he cannot improve. His physical con-
struction will not permit him to improve. For sixty
centuries the black race of Africa has been surround-
ed by the intelligence of the Eastern hemisphere—
for thousands of years the negro race has been en-
circled—has been herself encircled—by the illumi-
nated and illuminating wisdom and glory of the
white race, yet not one ray of light has ever been
reflected by her sable brow! No one monument of
genius has she erected that can command the admi-
ration of the world. She sinks into contemptuous
ignorance, and sinks itself. Will it ever be thus?
Will it? For she has remained insensible to the
genius of improvement—dead to the arts and sciences
—morally, mentally dead. She has civilized no peo-
ple—not herself—has not attempted to do either.
She has rejected all attempts of the white world to
civilize her. She is what she was ten thousand
years ago, the same stupid, ignorant, unintelligent
Africa—and there is every prospect of her remain-
ing so for all time.
And, Mr. Editor, this is the race that Matthew
Farrington wishes us to fraternize! "Oh! judg-
ment, thou art fit to be a beast, and man have
lost their souls. If Mr. F. is so, we are no better than
reference to the race, why does he not form an Or-
der apart from the whites? We, of the South, will
not associate with the negro—and if they are admit-
ted to the National Division, they must be so on an
equality—an event which I believe will never hap-
pen. If it should happen, we will immediately or-
ganize apart from the North. This is our remedy.
And you must remember that when an evil exists
among white men, they immediately invent some-
thing to remove it. Why does not the negro do the
same? Because his genius is dead to invention.
Mr. F. has labored incessantly against the church,
and yet he wishes us to emulate her example in
taking the negro by the hand. I tell him, Sir, that
the church protects the negro through avarice. The
negro is worked on, if you tell him about hell, &c.,
very easily—the church's protection and sympathy
for the slave is an interested one. A principle is a
virtue. We oppose the negro on a principle of self-
protection. If you admit him into the Order of the
Sons of Temperance, you will drive whites from it.
And we will have a native white one who has a
thousand negroes who are our bitterest enemies,
though seeming our friends. It is a truism that
when a man commits a wrong, he tries to gloss it
over to make it appear less wrong, or even right. So
it has been with Mr. F. He has violated his pledge
of honor, and like the partisan who turned from one
party to another, exclaims, "I did not quit the party,
the party left me!"
G. VANORSE.

ing in your share of that temper which will lead to
a reasonable adjustment of existing difficulties; to
let no pride of power—no desire to obtain advan-
tages, nor push political rights to an unwise ex-
treme—prevent you from adopting measures which
will tend to restore peace, prosperity and kind feel-
ing. We desire to be represented in Congress as
men acting with forbearance. We trust, therefore,
that you will be induced to give a ready support to
those measures which will most speedily produce,
and will longest maintain, the spirit of Union.
Respectfully, &c.
The people of many other districts at the North,
were they permitted to make their election now,
would send very different men to Congress from
those who now misrepresent them. Such, at least,
is our opinion. Evidence of a rapid change of pub-
lic sentiment in favor of conciliation and compromise
for the sake of the Union. Men who have hitherto
been silent, are beginning to speak out; and ad-
versaries who have been noisy on the wrong side, are be-
ginning to be silent. They never did a better thing.

From the Boston [Universalist] Trumpet.
THE GARRISON PARTY.
The Garrison party, properly so called, do not ob-
tain great favor in the New England States, or in
any other of the Free States. While there is a
distant hostility to slavery in New England, which is
increasing more and more every day, the Garrison
party is evidently losing popular favor. We do not
deny that there are some good men attached to that
party; but every party must be brought into con-
tact with its own faults, and its own weaknesses.
Pillsbury, Foster, Garrison, &c. &c. We do not deny
that they are honest; but they are monomaniacs,
and they injure a great cause. The cause of hu-
man freedom is a great cause; may God grant it
success. We love that cause more than we love
any particular class of men; and we are sorry to see
it suffer by the imprudence of those who profess to
love it. We allow to them honest motives, but we
do not allow them to be guided by them. They make
war on the Bible, the Clergy, the Church, and the
State. We will not deny that this party has
done good in times past; but their mission is
ended. They have conducted so imprudently that
they can no longer do the anti-slavery cause any
good; and that cause has passed into other hands.
The cause itself is good; it cannot be lost; it is
founded on righteousness and truth, and God will
sustain it.

Selections.

From the N. Y. Evening Post.
MR. CLAY ON SLAVE BREEDING.
A correspondent, whose communications we always
read with pleasure and profit, sends us the following:
"Mr. Clay, in his speech the 23d ult., took Mr.
Davis of Massachusetts severely to task, for im-
puting that slaves might be bred in New Mexico, for
markets in other States. Mr. Clay was 'shocked
and surprised' at this intimation, and declared 'his
charge upon the slaveholding States, of breeding
slaves for market, is utterly false and groundless.
No such purpose ever enters, I believe, into the mind
of any slaveholder.'
"The senator from Kentucky is not always exact
in the use of language. Neither Mr. Davis, nor any
other well-informed person, ever charged the slave
States collectively with breeding slaves for market;
for the obvious reason, that some of the States are
importers of slaves—not sellers, but buyers of hu-
man beings. Where slave-labor is profitable, slaves
are bred for use, and purchased of others; where
such labor yields little or no return, these slaves
are bred for exportation. Mr. Clay is wonderfully in-
credulous, and wonderfully ignorant of existing
facts, if he truly believes that no such purpose as
breeding slaves for market ever enters the mind of
a Virginia slaveholder. Mr. Davis being a northern
man is of course an incompetent witness, since we
are continually assured that the people of the north
do not understand 'the peculiar institution.' Let us
hear, then, what southern witnesses say on the subject.
"THOMAS JEFFERSON RANDOLPH, in a speech in
the Virginia Legislature, 1832, declared that the
State had been converted into 'one grand manufac-
tory, where men are reared for the market like oxen for
the slaughter, and like sheep for the shambles.' He
declared that the African and the Virginia slave trade;
"The trader (African) receives the slave, a stranger
in aspect, language and manners, from the merchant
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THE ONE HUNDRED CONVENTIONS.
held pursuant to a resolution adopted at the recent New-
England Anti-Slavery Convention,
Will continue with meetings at the following
named places:—
HARWICH, (Barnstable Co.)
Friday, Saturday and Sunday, Aug. 30 and 31, and
Sept. 1.

of Friday, in the Grove, one mile South of the
congregational meeting-house in Harwich, and will
be attended by Wm. Lloyd Garrison, Charles C.
[Unionists, and others.]

PRINCETON, (Worcester County.)

Saturday and Sunday, Aug. 31 and Sept. 1.

[This Convention will be attended by STEPHEN S.
OSTER, SAMUEL MAY, Jr., and others, and held in
connection with the Worcester County North Anti-
Slavery Society.]

LEICESTER (Worcester County.)
Saturday Evening and Sunday, Sept. 7 and 8.
 [This meeting will be held in connection with the quarterly meeting of the Worcester County South Anti-Slavery Society, will commence in the Second Congregational meeting-house at 7, P. M., of Saturday, and will be attended by Wm. Lloyd Garrison, Stephen S. Foster, and Samuel May, Jr.]
WEST DUXBURY (Plymouth Co.)

THIS Convention will be held in connection with the Old Colony Anti-Slavery Society, and will be attended by CHARLES C. BURLEIGH, NATHANIEL I. WHITING, and others.

BARNSTABLE COUNTY ANTI-SLAVERY CONVENTION.

An Anti-Slavery Convention, being one of the

The meeting will be in a Grove, one mile South of the Congregational Meeting-House in Harwich. WM. LIOTD GARRISON, CHARLES C. BURLINGTON, and other advocates of the cause, will be present. We trust that Barnstable county will show itself in its strength on those days, and lift up a voice against Slavery which shall reach the ear of every oppressor.

JOSUUA H. ROBBINS,
 GILBERT SMITH,
 NATHANIEL ROBBINS,
 ZEBINA H. SMALL,
Committee.

WORCESTER COUNTY (NORTH DIVISION) ANTI-SLAVERY CONVENTION.
 The Worcester Co. North Division A. S. Society will meet in Convention at Princeton in the Town

The Convention will be attended by Samuel May, Jr., S. S. Foster and others.
Let the friends in this Division give evidence of their devotion to the cause by a general attendance.
JOSHUA T. EVERETT, *President.*
JOHN A. MIMICK, *Secretary.*

**WORCESTER COUNTY (SOUTH DIVISION)
ANTI-SLAVERY SOCIETY.**

A regular quarterly meeting of this Society will be held on Saturday and Sunday, September 7 and 8, in LEICESTER, commencing on Saturday evening, 7 o'clock, in the Second Congregational (Unitarian) Meeting-house.

WM. LYDDE GARRISON, STEPHEN S. FOSTER, and other advocates of the anti-slavery cause, will be present; and the meeting will constitute one of the series of One Hundred Conventions.

EFFINGHAM L. CAPRON, *President.*

JOHN H. ULANE, *Secretary.*

COUNTY MEETING.
The Old Colony A. S. S. will hold a meeting in Daniel E. Bosworth's hall, West Duxbury, on Sunday, Sept. 8. The third session of the meeting will be helden at 5 o'clock. C. C. Barleigh, N. H. Whiting and others, will address the meeting.

BOURNE SPOONER, Pres.
H. H. BRIGHAM, Sec.

CHARLES C. BURLEIGH.

An Agent of the Massachusetts Anti-Slavery Society,
will lecture as follows:—

Brewster,	Tuesday evening, Sept. 3.
East Dennis,	Wednesday " " 4.
North Dennis,	Thursday " " 5.
Yarmouth Port, Friday,	" " 6.

☞ The friends in each of the above-named towns
are requested to make the necessary arrangements
for the above lectures, in order that our friend Bur-
leigh's labors in that section may become of the
greatest possible benefit to the cause.

LORING MOODY

Will lecture on Slavery in

Lawrence,	Sunday,	Sept.	1.
Haverhill,	Monday,	"	2.
East Bradford,	Tuesday,	"	3.
Georgetown,	Wednesday,	"	4.
Rowley,	Thursday,	"	5.
Ipswich,	Friday,	"	6.
Essex,	Sat. and Sun.,	"	7 and 8.

Will not reach friends in the places where these are

pointments are made, consider himself as a special committee to make all needful arrangements for the meetings:

[It should be understood that Mr. Moody is not the agent of any Society, but a volunteer in the field, relying on the hospitality and co-operation of those among whom he sojourns for the time being.]

CAPITAL PUNISHMENT—FREE DISCUSSION.
At Washington, Md.

The People's Sunday Meeting will discuss at the above place, on Sunday afternoon, Sept. 1, the following interesting and instructive question—'Does Capital Punishment prevent crime?' The meeting is free, and all are invited to attend and take part in the discussion. Fifteen minutes allowed each speaker.

ANTI-CAPITAL PUNISHMENT MEETING IN ABINGTON.

A meeting will be held in the Grove, near the

Town House, THIS DAY, (Friday),—the day Dr. Webster is to be hung—to promote the abolition of the death punishment. We hope it will be a large and spirited meeting. The fare has been reduced to 50 cts. both ways, from Boston. The cars will leave the Old Colony depot at 8 o'clock, A. M.

ADDRESS AT CENTREVILLE.

An address on slavery will be delivered in Liberty Hall, Centreville, (Cape Cod), THIS EVENING, Friday, Aug. 30th, at 7 o'clock, by Wm. Lloyd Garrison, of

ATTENTION!

The Colored Citizens of the New England States are invited to attend a Convention of the Historical and Agricultural Society of Maine and New Hampshire, at its next session, in the city of Portland, Me., commencing at 10 o'clock in the forenoon of Thursday, the 3d day of September, 1850.

We are assured that Messrs. S. R. Ward, of Boston, Charles W. Gardner, of Princeton, N. J., Amos G. Beaman, of New Haven, Conn., and other able and effective

DIED, in Salem, Miss SARAH PURRECK, aged 41. She was a miracle of suffering, endurance, and uncomplaining patience. For nineteen years she has had spasms of the most violent character, and excruciating even to witness. With every movement her bones have started from their sockets, and she has not lain down in her bed during nineteen years. For five years, one of her legs has been bent entirely under

her, and the other much so; but during a speech on Monday night, she became entirely straight, and remained so.

During the greatest bodily suffering, her mind has been bright and unclouded. Her language has been that of saints and angels—she has been able to breathe the atmosphere of heaven, and to have endured, like her Pattern, all her pains without complaint. Her death must be considered by every one as a release, and if her professions were as genuine as we believe them to have been, she is transferred to that blissful state whose atmosphere she has so long breathed.





POETRY.

From Douglas Jerrold's (London) Magazine.

THE MURDERER'S SACRAMENT.

"There to be hanged till you are dead!"
The man had heard it, had been led
Again to prison, and had heard
The preacher preach God's holy word,
Too late; for, by his fear abused,
The phrase of all seemed all confused;
And this seemed all that all men said—
"There to be hanged till you are dead!"

They bade him kneel before the board
Which bore the Supper of our Lord;
The preacher took the bread and wine,
And preached of that repast Divine,
"The efficient Body and Blood."
The "body and blood!" A sudden flood
Of scarlet light lit up his cheek,
And though, just then, no tongue did speak,
A clear, loud voice close by him said:
"There to be hanged till you are dead!"

Kneeling passively by the board
Which bore the Supper of our Lord—
Our Lord of whom he had never heard,
Until the judge's final word
Had shut the gateways of the soul—
He ate the bread, received the cup,
And, for the first time looking up,
A glance at each and all he stole.

And cried, from custom's old control,
"Here's to your health, good gentlemen!"
Nodding around. All started then;
For the iron tongue of the death-bell swung,
Mixed with the doomed man's words, and said,
"There to be hanged till you are dead!"

All night full hammers, shock on shock;
With echoes Newgate's granite clanged:
The scaffold built, at eight o'clock
A man was brought out to be hanged.

Then came from all the people there
A single cry that shook the air,
A single cry, that turned to storm
Of yells and noises multitudinous.

Where each, with mad gesticulations,
Rivaled the rest in execrations;
Mothers held up their babes to see,
Who spread their hands, and screamed for glee;
Here a girl from her clothing tore
A rag to wave with, and joined the roar
In shrieks, and singing, and savage jests,
Tossing about her naked breasts;

There a man, with yelling tired,
Paused, and the culprit's crime inquired;
A sot, below the doomed man dumb,
Bawled his health in the voice of doom;
These blasphemed, and fought for places;
Those, half-crushed, cast frantic faces
To windows, where, in freedom sweet,
Others enjoyed the wicked treat.

At last the show's great crisis pended;
Struggles for better standings ended;
The rattle's lips no longer cumbered;
But stood agape in horrid thirst;
Thousands of breasts beat horrid hope;
Thousands of eye-balls, lit with hell,
Burst one way all, to see the rope
Unlatched as the platform fell.

The rope flew tight! and then the roar
Burst forth afresh; less loud, but more
Confused and affrighting than before.
A few harsh tongues forever led
The common din: the chaos of noises,
But ear could not catch what they said.

As when the realm of the damned rejoices
On winning a soul to its will,
That clatter and clangor of hateful voices
Sickened and stunned the air, until
The dangling man was dead and still.

The show complete, the pleasure past,
The solid masses loosened fast;
Each went his way, or lagged behind,
As fitted best his need or mind—
A chief slunk off with ample spoil,
To ply elsewhere his daily toil;
Two boys, who had disputed places,
Went forth to fight, with murderous faces;

A baby strung its doll to a stick;
A mother praised the pretty trick;
Some children caught and hugged a cat;
Some friends walked on in pleasant chat;
Some, heavy-headed and heart-departed,
Much saying those who'd mean to stay
At gin-shops by, and make it a day;
Others cursed loud their fortune ill,
Whose callings forced them from their fill
Of that day's feast—"Twice worth a crown
To stop, and see them cut him down!"

*This is a fact. It occurred in England a few years ago, prior to the execution of a man named Ward, for child-murder.

THE CONSISTENT SABBATARIANS.

A Duet between Lord Stiggins and Mr. Mawworm.

Lord S.—Do you shun on Sunday, ever
Reaping your chin, reaping your chin?
Mr. M.—Oh! dear, no! Of course not. Never.
It would be sin—it would be sin.

Lord S.—All unshorn I go,
Mr. M.—With muzz & hairy.
Lord S.—Shaving is, we know,
Mr. M.—Not necessary.

Both.—Strictly thus we keep our Sunday,
Rigidly so, rigidly so.

Lord S.—Take you tea, or any victual,
On Sunday morn, for breakfast, hot?
Mr. M.—Cold, of course. What! boil the kettle?
Certainly not, certainly not.

Lord S.—Toast we won't have made,
Mr. M.—With bread & butter.
Lord S.—Eggs we'd not have laid,
Mr. M.—Could we prevent it.

Both.—Strictly thus we keep our Sunday,
Rigidly so, rigidly so.

Lord S.—What have you for Sunday's dinner,
Roast meat, or boiled, stew, or fry?
Mr. M.—Do you think I'm such a sinner?
Cookery? Pie! Cookery? Pie!

Lord S.—Cold meat will suffice
Mr. M.—To keep from starving;
Lord S.—Nay, 'tis my advice,
Mr. M.—To give up carving.

Both.—Strictly thus we keep our Sunday,
Rigidly so, rigidly so.

Lord S.—Wherefore all this self-denial?
Some may inquire, some may inquire.
Mr. M.—Oh! it's a painful trial,
Bitter and dire, bitter and dire!

Lord S.—Sunday letters we
Mr. M.—Having arrested,
Lord S.—Our consistency
Mr. M.—Must be attested.

Both.—Strictly thus we keep our Sunday,
Rigidly so, rigidly so.

—London Punch.

When duty calls, let love grow warm,
Amid the sunbeams and the storm;
With Faith, life's trials boldly meet,
And come a conqueror to thy rest.

Reformatory.

THE TAYLOR APOTHEOSIS.

MR. GARRISON:

By an unpardonable oversight on the part of the "Committee on Glory," at the great Taylor Apotheosis on the 15th inst., three prominent tableaux, delineations of the life and character of the great deceased, were omitted. As there is no mention made of them by the papers, in the general enumeration of the badges, banners, trophies, &c., displayed on that most sacred occasion, a decent respect to the opinions of mankind seems to require, at the very least, a passing description of them. They were of gigantic size, indicating the colossal character of the scenes depicted on their surface. They were manufactured in the "sunny South," expressly for the occasion, and though represented in the bill as being made of unadorned canvas, they were in fact made of unadorned canvas, and though represented in the bill as being made of unadorned canvas, they were in fact made of unadorned canvas.

Each banner is headed with the dying words of the Christian slaveholder—"I am prepared. I have endeavored to do my duty." No. 1 represents a Southern plantation. Two or three hundred slaves are seen, in the distance, at work in a rice field. On the right, a slave-driver is applying the lash, with infinite gusto, upon the already lacerated back of a slave. On the left is an auction of human bones and muscles, of all ages, from the venerable grandfather, down to the pickaninny of a foot high, perched upon a table in the midst. In the foreground, a coffin of slaves is keeping time to the music of their own manacles, as they are marched off to some remote station. The obverse of this banner is encircled with a quotation from the Declaration of Independence—"All men are born free and equal, 'cept here and there a poor negro." Within the circle, a slave is seen, as on the morning of his resurrection, his shackles broken, his arms extended to the opening heavens, where whips and chains, and harness and hunger, are no more to be his lot.

No. 2 represents sundry scenes in the Seminole war. Packs of bloodhounds are seen coursing over the field and through the chagelers. A leath of them are seen in one of the initiatory acts of training for the occasion. The body and limbs of a negro are being carved out and served up to the yelling devils, in order to sharpen their scent for human blood, and present to them an incentive for the chase. On the obverse of this banner is the motto—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

No. 3 represents an interesting scene in the battle of Buena Vista. The ground is strewn with the butchered Mexicans and Americans. An elderly gentleman, mounted on "old Whiskey," is superintending the work of wholesale murder, and giving utterance to those remarkable words, quoted, it is supposed, from the Gospel of John, "A little more grape, Captain Bragg!" "Give 'em hell, Major Sherman!" On the obverse is the motto—"Blessed are the peacemakers, for they shall be called the children of God."

C. G. G.

PRESIDENT TAYLOR.

SOUTH AMINGTON, July 31, 1850.

FRIEND GARRISON:

In speaking of a devoted friend of God and humanity, and of her recent death, you very justly ask the question—"What is the death of a hundred military slaveholders Presidents, compared to a loss like hers?" I think it is recorded in Holy Writ, "When the wicked bear rule, the people mourn;" but I think the reverse is the fact as it regards the people of this nation. That wicked men have ruled this nation for a long time, and that the people have chosen to have it so, is no longer doubted by honest men, who are not so blinded by a pro-slavery religion and politics that their consciences have become seared, and consequently they are unable to discern the truth.

It is humiliating indeed to see the leading papers, both religious and political, christianizing the name of President Taylor—a man who has spent his life in theft, robbery, adultery and murder. And what is more hypocritical and infamous is the fact, that many of these very papers denounce the war with Mexico as unjust and cruel, held up Gen. Taylor as an enemy to God and his race for engaging in it, calling him a tyrant, bloodhound, &c., and proving him guilty of the vilest sins that ever cursed the human family. But now, smooth as he has been called to give an account of his stewardship—and that, too, without giving the least evidence of repentance—he is a noble Christian. "I am prepared! I have endeavored to do my duty." The vilest trait that ever lived could not do that language. "By their fruits ye shall know them." No, it cannot be any real loss when tyrants die. Polk, Calhoun and Taylor, have lately gone to their reward; slavery has lost something in talent and influence, but liberty nothing. "The memory of the wicked shall rot." When will the people of this nation learn this great truth, recorded not only in Holy Writ, but in the mind of every good man and woman, whose highest idea is to do justice and love mercy?

I think we have no reason to expect any thing from President Fillmore in behalf of liberty. He is probably a Northern man with Southern principles, and will fall in with the popular cry, UNION and LIBERTY and Union. But the cause of Liberty is the cause of God; and let us thank God and take courage—"remembering those in bonds as bound with them."

I hope, yes, I know, you will go on rebuking and reproving, with all long-suffering, the pro-slavery churches and parties of the land, till the time shall come when "Liberty shall be proclaimed throughout the land, to all the inhabitants thereof."

I see that Daniel Webster has received his reward for his infamous speech in Congress by a seat in President Fillmore's Cabinet. Well, Judas got paid for his treachery, but what did it avail him? "Jehovah" is written on the forehead of Webster, and I believe the time is coming when he will see the handwriting on the wall, and tremble like Belshazzar; and may God speed the day! But the mass of the people must be converted to the truth, before we can expect such men as Webster to move in the right direction. They are like the vases on the spires of our meetings-houses, which show which way the wind blows; and they show which way the people think.

There is one fact which I think should rejoice every friend of liberty and progress; and that is, some three or four versions of his speech which Webster had to give, before the mass of the people would swallow it. He evidently did not know the progress the truth had made among the people of the North for some years past, he being most of the time in Washington. But I think he has learned more of the rising spirit of liberty in the Old Bay State since he made that speech, than he has learned before for many years.

Yours for Liberty and Progress,

JOHN NOYES, JR.

THE REMEDY.

"They cry 'Peace! Peace!' when there is no peace."

Notwithstanding the loud, long and pathetic cry of "peace," "concession," "compromise," &c., &c., which have gone out from Church and State, and have been moving over the troubled waters like straw to save the drowning, the "Omnia Parvosa" has poured an utter failure. The country could not swallow the mixture! The doctors all, churchmen and

statesmen combined, could not make the plaster stick! The fearful form of "agitation" is still seen, heard, felt. What spell can dissipate that shade? What art can cease the "hand-writing on the wall"? Men deemed might have strained every nerve to still the angry billows. Men counted who have racked their brains, and searched their consciences and characters, all to no purpose. They have accomplished nothing, except the exposure of their own consummate weakness, wickedness and folly.

What next? "Something must be done" to make the oil and water mix! Our glorious "Republic" of Freedom and Slavery will furnish for political chemists of a higher order than any who have yet been employed. The "covenant with death" and agreement with hell" is in imminent peril! When "recalled to a sense of their duties under the Constitution," conscientious men of "sense" become cowards and exclaim, "What! shall we do this great wickedness, and sin against God?" The yoke is not easy to the neck, "under the Constitution! Men, who are men, will choose to 'stand from under,' when they find their position there is in direct opposition to the God of Truth, Justice and Right. They will choose rather to be "under" God, even though they must thus needs be above the Constitution. Such are their "prejudices!" In this are they unwise!

"No UNION with Slaveholders!" We must come to this at last. There can be no other "cure for the ills which [Union] is heir to." There is, in fact, no union between Freedom and Slavery. Men talk of union "for the sake of the Union." This is "patriotism!" They represent things pertaining to Truth, Justice, Right, as "mere abstractions!" At the same time, they do know that their boasted Union is a mere abstraction—moral moonshine, or something less! Common sense teaches that real, bona fide union between slave States and free never did, and from the nature of things, never can exist. Then, why not throw off the offensive burden?

Time was, when tongues were silent touching the odious "duties" devolving upon us "under the Constitution," when consciences "void of offence" could "wink and blink" most patriotically, even to blind "Whereas, we were once blind, now we see!" The time is fast approaching when the nominally free States shall be free indeed—when they may exclaim, "Whereas, we were once in bonds, now we are free!" But "what shall deliver us from the body of this death?" What shall free us from the putrid carcass of Slavery? DISSOLUTION OF THE UNION!—nothing else can.

OLD COLONY.

Miscellaneous.

From the Essex County Freeman.

WM. G. ALLEN.

A very able and interesting lecture was delivered last Tuesday evening, in the vestry of the Old South Church, by Mr. Wm. G. Allen, a learned law student of Boston, on the Origin and History of the African.

Mr. Allen commenced with the somewhat startling assertion, that the Africans originated the arts and sciences, and gave the first impulse to civilization. How different this idea from the notion entertained by our gross and bigoted countrymen, as presented by some of whom would endeavor to persuade themselves and others to believe that the negro is but a mere connecting link between the brute creation and the human race! But the speaker sustained his position by the most irrefragable proofs, drawn from the past history of the world, evincing a depth of research to which few men of any profession can lay claim. He seemed indeed to be perfectly familiar with every branch of the human family, as far back as the days of Noah, and to possess an intimate acquaintance with all the writings extant of every historian, both ancient and modern.

With one stroke of his logic, he let the wind out of that sophistical argument put forth the last year in a paper devoted to the cause of Slavery, in which the author endeavors to prove, by the mere pronouncement upon Canaan, that Southern slavery is a Bible institution sanctioned by the God of heaven! Proceeding in his lecture, Mr. G. ran a tilt against Prof. Agnew, who has recently made an attack upon Divine Revelation, denying that God made of one blood all nations of men who dwell on all the face of the earth, and completely unconvincing him, knocked him back into the dark ages to flounder on through the chaos of his own conflicting opinions with Linnaeus, Buffon, Helvetius, Monboddo and Darwin—men who once advocated the same absurd theory, that the human race originated from different sources.

Mr. A. also showed that the diversities among the different nations of mankind were produced by the influence which climate, hard treatment, and different kinds of food had upon the animal frame and the color of the skin. The lecture was one which would have done honor to the great historian Bancroft, while the gentle and modest demeanor of the speaker, together with the gracefulness of his elocution and ready command of language, gave to the performance an additional interest.

We understand that at the close of the meeting, one or two profound eurotides left the vestry, complaining that the lecturer had not given the free origin of the blacks, which they said was entirely untrue. The Almighty placed a mark for the crime of murdering his brother, and from which the negroes sprung.

We should hardly know how to get along with this theory of the origin of the Africans, unless we suppose that some one of Cain's descendants (all of whom are generally thought of as being white) had deluged the bottom of the ocean with a flood of blood, which then muffled the entire globe as with a garment, and secreting himself in some subterranean cavern to keep from being dashed against the rocks, or devoured by sea-monsters, held his breath till the waters had subsided, when he came out from his hiding place, and in the face of the earth, one of old Noah's grand-daughters was commenced again peopling the world with a race of negroes.

Dr. Foote, the U. S. Charge to New Grenada, stopped at Kingston, Jamaica, on a visit to his father-in-law. In a letter of his to the Buffalo Advertiser, he gives some interesting facts respecting that Island. Of the 40,000 inhabitants of Kingston, eight-tenths are either negroes or mulattoes. There are seen in public offices, counting rooms, and every place of respectability. He says:

"The finest equipage I have seen in Kingston, was an open carriage drawn by two spirited bay horses, with good blood in their veins, evidently of noble breeding, and a black fellow in a smart livery. On the back seat languidly reclined two colored ladies, dressed in the height of Parisian fashion. The turnout drew up at the door of one of the threepenny shops—or stores, as we would say—and the white shopkeeper waited with the utmost attention upon the ladies, who, upon getting out, inspected his wares, made their purchase, and drove off."

In the House of Assembly there are about a dozen black and colored members. In Spanish town, the capital of Jamaica, I saw, last week, several of them in their places. Two or three were very black. I did not hear them speak, but one colored man, Mr. Osborn, publisher of the Morning Journal, a very influential and influential paper of this city, took a prominent part in the business of the House, showing a thorough acquaintance with parliamentary usage and the rules of the House and speaking with great readiness and fluency. The Speaker told me that he was really a man of decided ability.

I never saw in a town of the same population as this, more good order and external propriety of deportment. The negroes are uniformly civil. I have not yet seen a drunken man, nor a street brawl, nor heard any foul language. The streets are remarkably quiet after nightfall. All the shops are shut at sunset, and at eight or nine o'clock, the town is as still as our cities at midnight."

ABOLITION OF CASTE.

Capital Punishments.—The people of Michigan find that the abolition of the death penalty works well. They have tried it for several years, and in the Convention assembled for revising the Constitution, there was a unanimous vote in favor of the law as it stands, which has abolished the gallows.

It is gratifying to see the true philosophy and enlightened philanthropy of anti-capital punishment thus demonstrated by facts. A true civilization would abolish that and all other heathenish practices and barbarities, the teachings of "orthodoxy" to the contrary, notwithstanding. The gallows even now grows under the weight of the victims the sanguinary code of this State has suspended upon it here, and ere long the grim monster himself must cry out, "Enough!" to the everlasting shame of his supporters. Let them, then, hasten to extricate themselves from the odious position of hangmen, before the humanitarian influences of the age cause the gallows to fall for want of "retainers," or food to feed it, and they alone be found in the disgraceful company of Jack Tattle.—x.

Execution.—The negro Garrett, sentenced to be hung for the murder of Mrs. Rhoda Eitherton, was executed on Friday last, in presence of the greatest concourse of persons ever seen in this village. It was calculated that no less than 2000 negroes were here, their owners having given permission for them to be present. Garrett made no confession on the gallows.—*Marion (Ga.) Star*, 15th inst.

Cholera at the West.—There were thirteen deaths by cholera at Columbus, O., on the 14th and 15th inst. At Lancaster, Pa., there have been sixteen deaths. At Burlington, Iowa, the cholera continues quite fatal. Ira C. Day, Esq., (a well known lawyer there, and formerly member of the Legislature from that county,) his wife and child, Dr. Dayton, and other influential citizens, have fallen victims to its violence.

Rabid Ulterior.—Mr. Toombs, of Georgia, made a speech in the House on the slavery question lately, in which he said that if the Union could not be maintained for the preservation of Southern rights, he was for striking it down. He also expressed the hope that Texas would defend her honor, sword in hand; and whatever aid he could give he would, or else he recanted his high duty. Guess!

HEALTH.

Horace Mann thus discourses of health, in his new book, issued from the press of Ticknor, Reed & Fields:

"Appetite is Nicholas the First, and the noble faculties of mind and heart are Hungarian captives. Were we to see a rich baron exchanging eagles for

coppers by tale, or a rich merchant bartering silk for serge by the pound, we should deem them worthy of any epithet in the vocabulary of folly. Yet the same men buy pains whose price cost is greater than the simplest fund of natural enjoyment. Their servers and market-men bring them home headaches, indigestion, and neuralgia, by hand. Their butlers label them short, or Madeira, or port, and the stultified masters have not wit enough to see through the chest. The mass of society look with envy upon the epicure, who, day by day, for four hours out of his stomach that will allow it to have sharp cooling; who pays a full price for a hot supper, and is so pleased with the bargain, that he throws in a sleepless and tempestuous night as a gratuity. English factory children have received the commiseration of the world, because they were scourged to work eighteen hours out of the twenty-four; but there are many a theoretic republican who is a harder slave to his stomach than that who allows it to have more resting time than he does his watch; who gives it no Sunday, no holiday, no vacation in any sense. Our pious ancestors enacted a law, that suicides should be buried where four roads meet, and that a cartload of stones should be thrown upon the body of the suicide. The battle-field above the head of Christian virtue, and causing men professedly religious to throw up their cap in honor of that which true Christianity abhors and condemns. The demoralizing influences of these funeral processions in honor of a man who, but for success in war would have no claim to be remembered after death, cannot be measured or estimated. But we may draw a lesson from what we see. They show how thin is the crust of that morality which we would fain call Christian when we boast of our refinement, and superiority, in comparison with those times the star shine over the manger at Bethlehem when the Prince of Peace was born. They show how hollow are the pretences of society to reverence for the highest virtues that adorn the human character. Judging by men's acts rather than by their professions, and contrasting the enthusiasm which men have shown in hearing the eulogies upon a warrior's life, and upon men who have fought the good fight of faith with weapons that are not carnal, we cannot fail to perceive how great is the task of him who is driving the war-chariot of Christianity upon the road to the millennium. The task of that morality which we would fain call Christian when we boast of our refinement, and superiority, in comparison with those times the star shine over the manger at Bethlehem when the Prince of Peace was born. They show how hollow are the pretences of society to reverence for the highest virtues that adorn the human character. Judging by men's acts rather than by their professions, and contrasting the enthusiasm which men have shown in hearing the eulogies upon a warrior's life, and upon men who have fought the good fight of faith with weapons that are not carnal, we cannot fail to perceive how great is the task of him who is driving the war-chariot of Christianity upon the road to the millennium.

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